

C. S. Adams

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

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For the Gospel Messenger.

## SERMON NO. I.

DELIVERED AT THE LECTURE FOUNDED BY THE LATE CHIEF JUSTICE PINCKNEY, IN ST. PHILIP'S CHURCH, NOV. 9, 1825, BY THE REV. JASPER ADAMS, A. M. PRINCIPAL OF CHARLESTON COLLEGE.

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable."  
*Psalms cxlv. 3.*

THE contemplation of our Maker, is the most sublime and ennobling exercise, upon which our minds are ever employed. His existence had no beginning, and will never have an end. His wisdom is unerring, and his Providence embraces a perfect system of government, commencing with the origin, and terminating with the final consummation of all things.

My remarks at this time, will consist, *first*, of a few observations upon the greatness of God as displayed in his existence, nature and attributes;

Secondly, in his work of creation; and

Thirdly, in his Providential dispensations.

I. With respect to the existence, nature, and attributes of God, it is worthy of observation, that in the Scriptures, they are never treated in an abstract or argumentative style. We know but little of the nature of any object, infinitely less acquaintance have we with the nature of that Being, "who dwells in light unapproachable and full of glory, whom no man hath seen or can see." His nature has but little analogy with other natures with which we are surrounded. It is infinite in excellence, and from it every idea of imperfection is excluded. Its perfection is such as to admit of no possible addition. The evidence of the Divine existence is derived from the unquestionable traces of design manifested in the universe. From God all beings have derived their nature, but his nature is underived, his existence is uncaused. In this point of view, the Divine existence has no resemblance to any other of which we have any conception. Our minds are confounded at the idea of an existence which is equally without a beginning and without a cause; and we can only say with the scripture, that "the Lord is great and greatly to be praised, and that his greatness is unsearchable." This unsearchableness of the Divine nature, is a conception too vast to be attempted by the human mind unassisted by inspiration, and in expressing our ideas of it, we should resort to the language of revelation. When Moses inquired of the Almighty, under what name he should represent him to the Hebrews; he was answered, "I AM, THAT I AM." How sublime is

this representation of the Divine nature, in which so little is expressed, and so much implied!

The Divine nature is co-extensive with the universe to which it has given origin, and this forms the attribute of omnipresence. From observing the order and harmony with which the universe is constructed, and the requisite skill with which means are every where adapted to accomplish particular ends, we infer the wisdom and intelligence of the Divinity, and that this wisdom and intelligence are perfect and infinite, we conclude from the boundless display of them which the universe every where presents to our view. This argument in the eloquent language of Scripture is thus presented: "He that made the eye, shall he not see? he that formed the ear, shall he not hear?" The universe contemplated in reference to the power from which it originated, makes us acquainted with the omnipotence of its author. In the constant scene of origin, growth and decay around us, we recognise certain principles by which results are universally governed. Viewed as a system, nothing appears in disorder, nothing is imperfect, no part is inconsistent with another, and with the whole; every thing is conducted with order, with harmony and with consistency, and we thence collect, that there is but one author of nature, and that he is immutable.

II. The greatness of God is especially displayed in the work of creation. Creation in the strict sense of the term, signifies the production of something from nothing; and there can be no question that it is used in this sense in the scriptures. Thus St. Paul understood the subject. "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." (Heb. xi. 3.)

The origin of the universe, has been one of the earliest speculations, among the philosophers of all nations. The only fragment we have of the ancient Phœnician learning, whose most probable date is 1250 years B. C. (Eichhorn literarg. i. 47) is entirely occupied in the conjectures of its author respecting the origin of all things. The early Egyptians, Babylonians, and Greeks, formed opinions on this most interesting subject. The greatest part of the ancient philosophers, embraced the doctrine, that the universe is eternal, and this conclusion was adopted on the principle, that from nothing, nothing can be produced.\* Their doctrine was, that a creation of the world from nothing was impossible. They admitted, that the world might have received its present conformation at some distant period, but they maintained that the materials of it, must have existed from eternity. It is remarkable, that these philosophers did not perceive, that in avoiding the difficulty of a creation of all things from nothing, they fell into another of at least equal magnitude. If the world has existed from eternity, it is an effect without a cause, a position of as great difficulty as the assertion that all things were created from nothing.

The power displayed in a creation from nothing, does not differ merely in degree from power as exhibited by ourselves, but there is also a difference in kind. To this supreme manifestation of omnipotence, we can make no approach. The finest imagination in its glances "from heaven to earth, from earth to heaven," can do no more than combine the forms of actual and possible existence. When it attempts to conceive the production of all things

\* Diodor. Sic. i. 6; Doederlein Inst. Theo. i. 471. 474; Perseus Sat. iii. 84.



from nothing, it instantly stands confounded. On this subject, we do not even "see through a glass darkly," we do not see at all.

The richness of the scriptural imagery, in relation to the creation, if it does not instruct the understanding, exalts both the intellect and the affections. In allusion to it, the prophet makes this sublime interrogation; "who hath measured the waters in the hollow of his hand, and weighed the mountains in scales." In a similar allusion, the Almighty asks Job: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?

"When the morning stars sang together and all the sons of God shouted for joy." Job xxxviii. 4—7.

To an enlightened mind, the state of the sciences, as regards their connexion with the history and doctrines of the Bible, must always be an object of the greatest interest. That wide class of them, founded on the knowledge of matter, has the most intimate relation to the doctrine of creation; and it is in no small degree gratifying to the pious mind, that while the progress of discovery is constantly disclosing to us its wonders, the results at which we arrive, far from impairing the scriptural authority, in a multitude of instances, serve wonderfully to confirm it.

The modern astronomy especially, has given us views of the extent of the universe, which, when they were in some degree anticipated by Galileo a few ages since, were considered not merely the fruit of rash conjecture and unfounded speculation, but as contrary to Scripture, and the offspring of impiety.\* The system which contemplates the earth as the centre, around which the sun, moon, planets and stars all perform their respective revolutions, is the earliest and most natural of all astronomical systems, and that to which we cling until instructed by enlarged observation and experience.—The tendency of this system to nourish human pride is very obvious; in which man is not only represented as lord of the earth, but the splendid train of sun, and planets, and stars, is made subservient to this his terrestrial habitation. The spirit of such a system is strikingly depicted by the poet,

"Ask for what use the heavenly bodies shine,  
Earth for what use? Pride answers, 'tis for mine.  
Seas roll to waft me, suns to light me rise;  
My footstool earth, my canopy the skies." *Pope.*

But how must the pride of reason and of man, vanish into humility and deep impressions of his insignificance, when he is taught by modern astronomy, that his earthly habitation, for whose convenience and ornament he proudly imagined the luminaries of heaven were shining, forms but *one* among many similar bodies within the comparatively narrow precincts of our solar system; that these bodies are probably the abode of millions of beings to whom their great Author has dispensed the blessings of life and intelligence; that our sun, the source of that warmth without which our world

\* On the 22d June, 1633, seven Cardinals sat in judgment upon Galileo, and compelled him to sign a formula, in which he abjured, execrated, and detested, the absurdity, error, and heresy of the earth's motion.

would be a waste, and of that light which renders nature a scene of never-fading beauty, is but one among eighty millions of similar suns which our imperfect instruments have brought to our acquaintance; and that these millions of systems are governed by harmonious laws from which all chance is excluded. "O Lord, how manifold are thy works! in wisdom hast thou made them all. When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?"

There is one result of modern astronomy, so interesting in its nature, and so illustrative of the greatness of the Author of nature, that I cannot forbear introducing it in this connexion somewhat in detail.

Dr. Halley, Mayer and others,\* concluded from a comparison of the present motions of the moon with its ancient eclipses on record, that its mean motion was continually accelerated, and that it would finally fall to the earth. Some countenance was thus given to the idea, that the planetary orbits were continually diminishing, that the solar system contained the elements of its own destruction, and that all its bodies must finally descend to the common centre of gravity, and thus the present order of nature would be terminated. To this final dissolution of all things, a splendid allusion is made by Dr. Darwin:

"Roll on, ye stars, exult in youthful prime,  
Mark with bright curves, the printless step of time.  
Near and more near your beamy cars approach,  
And lessening orbs on lessening orbs encroach.  
Flowers of the sky! ye too to age must yield,  
Frail as your silken sisters of the field;  
Star after star, from heaven's high arch shall rush,  
Suns sink on suns, and systems systems crush.  
Headlong, extinct, to one dark centre fall,  
And death, and night, and chaos mingle all.  
Till o'er the wreck, emerging from the storm,  
Immortal Nature lifts her changeful form,  
Mounts from her funeral pyre, on wings of flame,  
And soars and shines, another and the same."

*B. G. iv. 1.*

This acceleration of the motion of the moon, has been discovered by the celebrated La Place to be a secular equation of a very long period, which, in the course of a great many ages compensates itself, alternately increasing from nothing to its maximum, and diminishing from thence to nothing again. Thus the mathematician has furnished a more sublime conclusion than the invention of the poet, and has proved the destiny of the universe to be more noble, than that which his magnificent description presents to the imagination. The universe does not contain the elements of its own destruction; it does not, like the imperfect combinations of men, require in the course of time to be re-organized, but until the present arrangement shall be dissolved by him who made it, will remain a monument of wisdom which is unsearchable, of power which cannot be limited, and of intelligence which cannot be comprehended.

III. The greatness of God is displayed in his Providence, not less than in his creation. By the Providence of God, we understand the system of government which he has established for the regulation of his immense do-

\* *Edinburgh Review*, vol. xiii. p. 367.



minions. The greater the Being who exercises government, and the higher his intelligence, the more perfect will his system be. Hence, Jehovah being infinite in his perfections, his government must necessarily be perfect. "His kingdom is an everlasting kingdom, and to his dominion there is no end."

Among the many traits in the government of God, illustrative of his greatness, which might be discussed, I shall mention but *one* at this time. The principle to which I allude is this: The Providence of God is so ordered, that although both moral and physical evil exist to an immense extent, yet good in a greater degree is constantly made to spring from their existence. This trait in the Providential government of God, is equally illustrative of the power, wisdom and benevolence of its Author. *Men sometimes*, by their penetration and skill, turn the injurious projects and actions of wicked men to their own benefit, or that of others; and such instances are justly considered the highest evidence of their superior wisdom and intelligence. But in the Divine government this always takes place. "Jehovah," says the Psalmist, "makes the wrath of man to praise him, while the remainder of wrath he restrains."

The brethren of Joseph, actuated by envy and hatred, sold him to the Midian caravan, by whom he was again sold in Egypt. Protected and guided by Providence, he became first minister to the king of Egypt, and through him the kingdom was saved from desolating famine, and the race which had been made the depository of the true religion, and from which the Messiah, the desire of all nations, was to spring, was preserved from destruction. The malignant passions of his brethren, resulted, under Providence, in a train of blessings which can never be estimated. It was a consequence of the cruel edict of the haughty Pharaoh, by which the Hebrew male children were to be put to death immediately upon their birth, that Moses was educated an Egyptian priest, (Acts vii. 22,) and became qualified to be the deliverer and law-giver of his nation. The Babylonian captivity was a great calamity to the Hebrew nation, but the fruit of it was an entire alienation of their minds from idolatry, to which they had been constantly inclined in every part of their preceding history. The malignant passions of the Jews towards our Saviour resulted in his crucifixion, an event which brought the Divine wrath upon their nation, while it was the consummation of the work of redemption, and the cause of its consequent blessings to mankind. This was the only event in which St. Paul permitted himself to glory. "God forbid," says he, "that I should glory, save in the cross of Jesus Christ." How many revolutions, in which society has been overturned from its foundations, have sprung from the atrocious mal-administration of rulers, and have terminated in the establishment of free and liberal institutions! How wise, how benevolent and how powerful must that Being be, who can thus render all events subservient to the illustration of his character and his glory, and productive of the greatest possible amount of happiness in his universe!

"From evil still educing good,  
And greater good, in infinite succession."

The most natural reflection suggested by the contemplation of the greatness of God, is the insignificance and frail nature of man. The existence of God is from everlasting to everlasting. Every thing around us bears the traces of a recent origin. The earth we inhabit gives evidence of revolutions at the sight of which we stand astonished, and the causes of which, be-

yond our comprehension, can only be the subjects of our vain and fruitless speculation. The multitudes past number of our frail race, have quietly gone to oblivion, and the dust which their spirits once animated, now flows in the waters, grows in the trees, hardens in the rocks, and whirls in the winds. A few names only from among the numberless appellations by which men have been called, are still held in remembrance, either for their splendid virtues or pernicious vices, or because they happened to be connected, and are therefore associated with the great events of their times. Time has divested of their splendour, the proud names and pompous titles of the Emperors and Kings of the earth, and they now merely serve the useful but humble purpose of furnishing the chronological thread, by which the history of their country is guided. The empires of Cæsar and Alexander are now remembered but as mighty fabrics that once existed, of their insatiable ambition, and their posterity has long since mingled, without discrimination among the mass of nations. The posterity of the proud and warlike Spartans, have for centuries, cultivated for the Turks, those fields which in ancient times, the Helots cultivated for them. A pile of sordid and frightful ruins, the abode of the dragon, the owl and the satyr, is all that remains of the stupendous walls, the 100 gates, the hanging gardens, and other monuments of Babylonian greatness.\* The pyramids, images, temples and other relics of ancient Egyptian grandeur, upon which all the moderns who have visited them have looked with amazement, and by which, no doubt, their authors expected their names, their fame and their glory to be transmitted to the end of all things, but whose names have been unknown more than 2000 years, only serve to tell in more imposing language, the vanity of pride and power and earthly distinction. And yet, this is what we vainly call immortality. This is the glory of man. "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away." "Man in his best estate is altogether vanity."

The founders of Pyramids, mausoleums and cities have failed to procure immortality. Many heroes and conquerors would gladly efface from the historic page the records of those desolations which they once imagined would gain them imperishable glory.

But men may raise other monuments to their reputation than mausoleums and desolating conquests, whose object is neither the gratification of selfish pride, nor of an insatiable thirst for glory. Many have used exertions, which have long held them in remembrance, and which had for their object the melioration of the condition of mankind. While sympathy for the unfortunate exists in the human breast, while the interests of humanity do not cease to be regarded, while extent and ardour of enterprise are respected, and the sacrifice of ease, comfort and estate are honoured among mankind, the name of Howard can never be forgotten. When will the names of Harvard, Bartlett and Boyle cease to be associated with the history of American literature and American benevolence? The fountains of instruction which they opened, have furnished perennial streams of living water which have fertilized and beautified the land. Their bright examples of regard for the public welfare in founding institutions on which the essential prosperity of every country must depend, have had influence even among us, and should be held in everlasting remembrance. The influence of Boyle, with whom is associa-

\* Isaiah xiii. 19—22.



ted all that is honourable in birth and station, all that is brilliant in scientific discovery, and all that is interesting in efforts for the preservation and extension of religion, is felt this day. The founder of this lecture, in his last will and testament, declares it was instituted in imitation of Mr. Boyle's Lecture in England. A long succession of discourses, illustrative of the most important subjects upon which human contemplation can be employed, has here been delivered. Though dead, like the Patriarch Abel, he yet speaks, and will continue to speak to a long succession of future generations.

The present lecture derives a melancholy interest from the circumstance, that it is the last to which an appointment will be made by the eminent individual, who has for so long a period carried into execution, the will of the venerable founder. Far be it from me, to attempt to describe the virtues or portray the character of the late General Pinckney. This delightful but difficult office has been executed by far more able hands. Full of years and of honours, he has gone to the "house appointed for all living," leaving a chasm in our society which will not soon be filled. The mild virtues of his private and domestic life, will long be held in remembrance, in the wide circle of his friends and acquaintance. His profound learning and liberal views as an advocate, still have their influence in our courts and forensic proceedings. His patriotism was the love of his country, and for its welfare, he endured the hardships and privations of a soldier's life. When the tranquillity of peace had succeeded the desolations of war, he appeared a star of the first magnitude in the brightest constellation of our political firmament. In the great councils of the state and nation, he was among the wisest of the wise, and their records are equally the result and the evidence of his moderation, energy and wisdom.

In the order of Providence, great events are often made to depend on apparently small circumstances, and a single act of an individual may exert the most important influence on his descendants through many generations. In this view, I cannot forbear again to advert to the last will and testament of the venerable founder of this lecture. After directing that his son, whose loss we have lately been called to lament, should be "virtuously, religiously and liberally brought up, and educated in the study and practice of the laws of England," he says, "and from my said son I hope, as he would have the blessing of Almighty God, and deserve the countenance and favour of all good men, and answer my expectations of him, that he will employ all his future abilities in the service of God and his country, in the cause of virtuous liberty as well religious as civil, and in support of private right and justice between man and man; and that he do by no means debase the dignity of the human nature, nor the honour of his profession, by giving countenance to, or ever appearing in favour of irreligion, injustice or wrong, oppression or tyranny of any kind; public or private; but that he make the glory of God, and the good of mankind, the relief of the poor and distressed, the widow and the fatherless, and such as have none else to help them, his principal aim and study. And let not my son slight or disregard these solemn admonitions of his father, upon any idle supposition; such as that they flow merely from a mind affected by a disordered body, and under the apprehensions of death, or the fears of entering into another and unknown world, but let him know and remember, as the truth really is, that these are the dictates of a mind (blessed be God) perfectly at ease, and enjoying in a healthy body, full tranquillity of soul, free from all unreasonable terrors or

apprehensions of that dissolution which is the common lot and state of all men, but conscious, *in some measure conscious*, of that regard and veneration that is due to its great Creator, and most bountiful benefactor; and of those duties that are incumbent on him in relation to his fellow creatures.”\*

Though all present are probably acquainted with this passage, I make no apology for citing it. It can never be uninteresting. In moral sublimity, it has rarely been equalled, perhaps never exceeded. He bequeathed no more valuable legacy to his family. The vital piety it breathes, its elevated wisdom, the deep interest of its author in the future prospects of his family, and his high religious faith and hopes, can never be contemplated without emotion. The history of his family shows, that the name, the talents, the virtues and the sentiments of this great and good man have been no unimproved inheritance, while his possessions have long since passed into the hands of others, and the remembrance of him is fading on the recollections of the present age, his sentiments still remain *his own*. “A monument more lasting than brass.” May the mantle of this Elijah, which has fallen on such worthy successors, continue to descend through a long train of distant generations. Amen.

\* Appendix to Dr. Gadsden's Sermon on the Death of General Pinckney.

For the Gospel Messenger.

## ON THE ARTICLES OF RELIGION.

(Continued from page 387.)

ARTICLES OF RELIGION, as established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the year of our Lord 1801.

### ART. I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God,<sup>a</sup> everlasting,<sup>b</sup> without body, parts, or passions;<sup>c</sup> of infinite power,<sup>d</sup> wisdom,<sup>e</sup> and goodness;<sup>f</sup> the Maker and Preserver of all things, both visible and invisible.<sup>g</sup> And in unity of this Godhead, there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.<sup>h</sup>

<sup>a</sup> Deut. iv. 35, 39; vi. 4. Isa. xlv. 6, 8. Jer. x. 10. Mark xii. 32. John v. 26. 1 Cor. viii. 4. Eph. iv. 4, 5, 6. 1 Thess. i. 9. 1 Tim. ii. 5.—<sup>b</sup> Deut. xxxiii. 27. Isa. xl. 28. Rom. xvi. 26. Rev. i. 8.—<sup>c</sup> Num. xxiii. 19. Mal. iii. 6. Luke xxiv. 39. John iv. 24. 1 Tim. i. 17. James i. 17.—<sup>d</sup> 2 Chron. xx. 6. Job xlii. 2. Isa. xiv. 27. Dan. iv. 35. Matt. xix. 26. Luke i. 37. Eph. i. 11. Rev. xix. 6.—<sup>e</sup> 1 Sam. ii. 3. 1 Chron. xxviii. 9. Ps. xciv. 9, 10; cxlvi. 5. Acts xv. 18. Rom. xi. 33. Heb. iv. 13.—<sup>f</sup> Ps. li. 1; cxxxvi. cxlv. 9.—<sup>g</sup> Ex. xx. 11; xxi. 17. Neh. ix. 6. Isa. xlv. 24. Wisdom xi. 23. Acts xvii. 25. Col. i. 16, 17. Rev. iv. 11.—<sup>h</sup> Deut. vi. 4. Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.

### ART. II. *Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God,<sup>i</sup> of one substance with the Father,<sup>j</sup>

<sup>i</sup> Micah v. 2. Matt. iii. 17; xiv. 33; xvi. 13—19; xxvi. 63—67. Mark xii. 35, 36, 37. Luke i. 35; ix. 35; xxii. 67, 69, 70. John i. 1, 2, 3, 14, 18, 33, 34, 49; v. 18; viii. 53, 58, 59; x. 30, 33, 36; xi. 27; xix. 7. Acts viii. 35, 36, 37. Rom. ix. 5. Col. i. 16, 17. 1 John v. 20.—<sup>j</sup> Isa. xlv. 6, compared with Rev. i. 17 and ii. 8; xxii. 13; xix. 16. John i. 1; v. 26; x. 30; xx. 28. Acts xx. 28. Rom. ix. 5. Phil. ii. 6—12. 1 Tim. iii. 16. Tit. ii. 13. James ii. 1. 1 John iii. 16.



took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man;*k* who truly suffered,*l* was crucified, dead and buried,*m* to reconcile his Father to us,*n* and to be a sacrifice, not only for original guilt, but also for actual sins of men.*o*

*k* Isa. vii. 14; ix. 6. Matt. i. 18—25. Luke i. 27. 35. John i. 14; iii. 13; x. 30; xiv. 28. Acts iii. 21; x. 42. Gal. iv. 4. Phil. ii. 9. Col. ii. 9. 1 Tim. ii. 5. Heb. ii. 9. 14. 17; vii. 25. Rev. v. 13.—*l* Isa. liii. 4—12. Mark ix. 12. Acts iii. 18; xvii. 3. 1 Pet. i. 3.—*m* Isa. liii. 8, 9. Zech. xii. 10. Ps. xxii. 17. Matt. xii. 40; and ch. xxvii. John iii. 14; xix. 34.—*n* 2 Cor. v. 18, 19. Ephes. ii. 16. 18.—*o* Matt. xx. 28. John i. 29. 2 Cor. v. 21. Ephes. v. 2. Col. i. 14. Heb. ix. 12. 26. 28; x. 10. 12. 19; xiii. 12. 1 Pet. i. 19; ii. 24; iii. 18. 1 John ii. 1, 2. See Art. XXXI.

### ART. III. *Of the going down of Christ into Hell.*

As Christ died for us,*p* and was buried;*q* so also is it to be believed that he went down into Hell.*r*

*p* 1 Thess. v. 10.—*q* 1 Cor. xv. 4.—*r* Ps. xvi. 9, 10. Acts ii. 27. 31. Luke xxiii. 43. 46. Matt. x. 28. Hell "the place of departed spirits."

### ART. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of man's nature,*s* wherewith he ascended into Heaven,*t* and there sitteth,*u* until he return to judge all men at the last day.*v*

*s* Matt. xvii. 22, 23; xx. 18, 19. 27; xxviii. 6. Mark xvi. 9. Luke xxiv. 30. 39. John ii. 18, 19. 21; xxi. 14. Acts x. 40.—*t* Ps. lxviii. 18. Eph. iv. 9. Luke xxiv. 50, 51. John xx. 17. Acts i. 9, 10, 11.—*u* Ps. ex. 1. Matt. xxii. 44. Mark xvi. 19. Luke xxii. 69. Eph. i. 20. Col. iii. 1. Heb. i. 3. 13; viii. 1. 1 Pet. iii. 22. Dan. vii. 14.—*v* Matt. xxv. 31, 32. John v. 22, 23; xiv. 3. 28. Acts i. 2; x. 42; xvii. 31. 2 Cor. v. 10. 1 Thess. iv. 16. 2 Pet. iii. 10.

### ART. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son,*w* very and eternal God.*x*

*w* Gen. i. 2. John xiv. 16, 17. 26; xv. 26; xvi. 7—15. Acts ii. 33. 38, 39; viii. 29; xi. 12; xvi. 6, 7. Rom. xv. 19. 1 Cor. xii. 4—14. Gal. iv. 6. 1 Pet. i. 11. Rom. viii. 26, 27. Eph. iv. 30.—*x* Job xxxiii. 4. Acts v. 3, 4. 1 Cor. ii. 10; iii. 16; xii. 4—13. Heb. ix. 14. Compare Heb. i. 1, with 2 Pet. i. 21.

### ART. VI. *Of the sufficiency of the Holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation;*y* so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.*z* In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

*y* 2 Tim. iii. 15, 16, 17. Luke i. 4. John xx. 31.—*z* Deut. iv. 2; xii. 32. Isa. viii. 20. Matt. xv. 9. Acts xvii. 11. Gal. i. 8, 9. Rev. xxii. 18, 19.

¶ *Of the names and number of the Canonical Books.*

Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Joshue, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Canticles or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are the following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Hester, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.\*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

\* As the Apocryphal Books were neither found in the Jewish Canon, nor quoted by our Saviour or his Apostles, nor alluded to in the New Testament, they are rejected as not being inspired writings.

ART. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ,<sup>a</sup> who is the only Mediator between God and Man,<sup>b</sup> being both God and Man.<sup>c</sup> Wherefore they are not to be heard, which feign, that the Old Fathers did look only for transitory promises.<sup>d</sup> Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men,<sup>e</sup> nor the Civil Precepts thereof ought of necessity to be received in any commonwealth;<sup>f</sup> yet notwithstanding, no christian man whatsoever is free from the obedience of the commandments which are called moral.<sup>g</sup>

<sup>a</sup> Gen. iii. 15. Matt. i. 18—24. Luke i. 26—29. Gen. xxii. 18; xvi. 24; xxviii. 14. Gal. iii. 8, 16. Acts iii. 20 to end; xiii. 22, 23. Gen. xlix. 10. Deut. xviii. 15, 18, 19. Acts iii. 22. John i. 45. Acts vii. 37. Num. xxiv. 17. Rev. xxii. 16. 2 Pet. i. 19. Isa. vii. 14; ix. 6. Matt. i. 18. 24. Luke i. 26. 36. Matt. v. 17, 18. Luke xxiv. 44—48. John v. 39, to end. Acts xviii. 28. Rom. iii. 21; xvi. 25, 26. Gal. iii. 8. Heb. i. 1.—<sup>b</sup> 1 Cor. xv. 22. 1 Tim. ii. 5. Rev. xiii. 8.—<sup>c</sup> See Art. II.—<sup>d</sup> Job xix. 25, 26, 27. Ps. xvii. 14. Eccl. xi. 9. Isa. xxvi. 19. Dan. xii. 2. 1 Cor. x. 1—5. Heb. xi. 13—18. 25, 26, 35.—<sup>e</sup> Jer. xxxi. 31, 32. Gal. iii. 24, 25; v. 1. Col. ii. 16, 17. Heb. vii. 18.—<sup>f</sup> Heb. vii. 12.—<sup>g</sup> Rom. iii. 31; xiii. 7. 1 Cor. vii. 19. James ii. 8. 1 Pet. ii. 13, 14.

ART. VIII. *Of the Creeds.*

The Nicene Creed, and that which is commonly called the *Apostle's Creed*, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

*The doctrines of the Thirty-nine Articles accord with the Creeds, the texts, therefore, which are here produced as proofs, are equally applicable to the Articles and the Creeds.*



ART. IX. *Of Original or Birth Sin.*

Original sin standeth not in the following of *Adam*; (as the Pelagians\* do vainly talk;) *h* but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, *i* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, *j* so that the flesh lusteth always contrary to the spirit; *k* and therefore in every person born into this world, it<sup>†</sup> deserveth God's wrath and damnation. *l* And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the Wisdom, some Sensuality, some the Affections, some the Desire of the Flesh, is not subject to the Law of God. *m* And although there is no condemnation for them that believe and are baptised, *n* yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin. *o*

\* A sect which arose in the fourth century, deriving its name from Pelagius its founder. The Socinians hold some opinions in common with the Pelagians.

† *It*—Original Sin.

*h* Rom. v. 14.—*i* Job xiv. 4; xxv. 4. Ps. li. 5. Rom. v. 12. 15. 17—20; vii. 18. 1 Cor. xv. 21, 22. 1 John i. 8.—*j* Gen. vi. 5; viii. 21. 1 Kings viii. 46. Ps. xiv. 2, 3. Prov. xxiv. 16. Eccl. vii. 29. Jer. xvii. 9. Matt. xv. 18, 19. Rom. iii. 10.—*k* Matt. xxvi. 41. Rom. vii. 23. Gal. v. 17. John iii. 6.—*l* Rom. iii. 19; v. 18; vi. 23. Eph. ii. 3.—*m* Rom. vii. 18. 22, 23; viii. 6, 7, 8. 13. Gal. v. 17. James i. 14. 1 Pet. ii. 11.—*n* Mark xvi. 16. John v. 24. Rom. viii. 1.—*o* Rom. vii. 7.

ART. X. *Of Free Will.*

The condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God; *p* wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us,\* that we may have a good will, and working with us when we have that good will. *q*

\* Preventing—Going before us.

*p* Ps. li. 10, 11; cxix. 18. 27. 32, 33. 35. Prov. iii. 6. Jer. xxxi. 33, 34. Ezek. xxxvi. 26, 27. John xv. 5. Rom. v. 6; viii. 8. 1 Cor. ii. 14.—*q* Luke xi. 13. John iii. 8; vi. 44; xv. 4, 5. Acts ii. 17. Rom. viii. 14. 26. 1 Cor. xiii. 3. 2 Cor. iii. 5; xii. 9. Gal. v. 16. 25. Eph. ii. 1. Phil. ii. 12, 13. James iv. 8.

ART. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith: and not for our own works or deservings. *r* Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. *s*\*

\* There is no Homily with this title. It is probable that the Homily of the *Salvation of all mankind* is the one referred to. This will be found in the First Book of Homilies, the titles of which are not inserted in the 35th Article.

*r* Gen. xv. 6. Rom. iii. 20—29; iv. 3. 22; v. 1. 9. Gal. ii. 16; v. 6. Phil. iii. 3. James ii. 17. 20. 24. 26.—*s* Rom. x. 4. Eph. ii. 8, 9. See Matt. xii. 36, 37. 1 Cor. vi. 11.

ART. XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after

Justification,<sup>t</sup> cannot put away our sins, and endure the severity of God's judgment;<sup>u</sup> yet are they pleasing and acceptable to God in Christ,<sup>v</sup> and do spring out necessarily of a true and lively Faith;<sup>w</sup> insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.<sup>x</sup>

<sup>t</sup> Matt. v. 16. John xv. 8. Gal. v. 6. Col. i. 10. Eph. ii. 10. 1 Tim. vi. 17, 18. 2 Tim. ii. 19; iii. 17. Tit. ii. 7. 14; iii. 1. 8. Heb. x. 24; xiii. 16. 20, 21. James ii. 17, 18.—<sup>u</sup> Ps. cxxx. 3; cxi. 2, 3. Luke xvii. 10.—<sup>v</sup> Heb. xiii. 16. 20; 21.—<sup>w</sup> Gal. v. 22, 23.—<sup>x</sup> Matt. vii. 16—21. Luke vi. 44. 1 John ii. 3, 4; iii. 3. See Matt. xvi. 27; xxv. 34 to end. John v. 28, 29. Rom. ii. 6. 13. 2 Cor. v. 10. Rev. xxii. 12.

#### ART. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ,<sup>y</sup> neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity;<sup>z</sup> yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.<sup>a</sup>

<sup>y</sup> Matt. vii. 17. John xv. 5. Rom. iii. 9, 10, 19, 20, 23; viii. 7, 8, 9. Heb. xi. 6. —<sup>z</sup> Rom. iv. 2. 6. Tit. iii. 4, 5.—<sup>a</sup> Rom. i. 18; ii. 8, 9, 14. 2 Cor. viii. 12. Col. iii. 17.

#### ART. XIV. *Of Works of Supererogation.*

Voluntary Works besides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required;<sup>b</sup> whereas Christ saith plainly, When ye have done all that are commanded to you, say, we are unprofitable servants.<sup>c</sup>

<sup>b</sup> Matt. xv. 9; xix. 16—23; xxii. 36—41. 1 Cor. vi. 20. 2 Cor. vii. 1. Luke xii. 33. —<sup>c</sup> Matt. v. 48. Luke xvii. 9, 10. John iii. 27. Phil. ii. 12.

#### ART. XV. *Of Christ alone without sin.*

Christ in the truth of our nature, was made like unto us in all things,<sup>d</sup> (sin only except,) from which he was clearly void, both in his flesh, and in his spirit.<sup>e</sup> He came to be a Lamb without spot who by sacrifice, of himself once made, should take away the sins of the world; and sin (as *St. John* saith) was not in him.<sup>f</sup> But all we the rest (although baptised and born again in Christ) yet offend in many things;<sup>g</sup> and if we say we have no sin, we deceive ourselves, and the truth is not in us.<sup>h</sup>

<sup>d</sup> Heb. ii. 14, 17.—<sup>e</sup> John xiv. 30. Heb. iv. 15; vii. 26. 1 Pet. ii. 22.—<sup>f</sup> John i. 29. 1 Cor. v. 7. Heb. ix. 26. 1 Pet. i. 18, 19. 1 John iii. 5.—<sup>g</sup> Eccl. vii. 30. James iii. 2.—<sup>h</sup> 1 John i. 8.

(To be continued.)

Study the Holy Scripture, especially the New Testament: therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter. *Locke's Posth. Works.*



For the Gospel Messenger.

THE BIBLE SOCIETY QUESTION CONSIDERED IN A SERIES OF ESSAYS.

No. I.—INTRODUCTORY.

THE question as to the utility of Bible Societies, has occasioned, on both sides of the Atlantic, a number of publications, of which it may be said that, they contain some errors and some truths, but so mingled, that it is not easy to separate the latter from the former. Many extraneous topics have been introduced, the effects of which have been the darkening of the proper question, and the leading the reader into a labyrinth. So far as the resolution of this proper question is concerned, the *wandering* of the writers upon it is to be regretted. But it has upon the whole been useful by directing public attention to some important principles in theology, which have been arraigned, (as indeed what truth has not) principles which were maintained as early as the fifth century by Vincentius Lirinensis, and have been deemed worthy of vindication, by such men as Hooker and Horsley. The re-examination of these principles may tend to settle the minds of many good men, to silence the gainsayers, who rise up in every age on the same ground from which their predecessors have been expelled, to correct errors, both in individuals and in systems of faith or of worship, and in general to advance the cause of truth.

Four questions have been introduced into the present subject:

I. Does the Bible contain every doctrine which man is required to believe, and every precept which he is required to obey?

II. Does the Bible contain within itself, the means of its own interpretation?

III. Is that a correct rule of interpretation, "that all the dark places in scripture can be explained by the clear ones?"

IV. Is the Bible, independent of notes and comments and of the sacred ministry, a valuable source of religious instruction and incitement to men in general, supposing of course a humble reliance on the influences of divine grace?

These questions may seem to interfere with each other, but on consideration it will be found that they are sufficiently distinct for a separate examination.

It is evident that the three first are foreign to the inquiry as to the utility of Bible societies. I may hold that the Bible contains all religious truths, and yet deny that every man is capable without assistance of discovering *them*, and therefore question the utility of its distribution "without note or comment." On the other hand, I may hold that there are some religious truths not to be learned from the Bible, but from oral tradition, and yet that it is useful to circulate those truths which are written in that book.

In like manner, as to the second question, I may regard the Bible as containing the means of its own interpretation, and yet that all men are not capable of thus comparing Scripture with Scripture, and on this ground object to its general distribution unless accompanied by notes and comments. And on the other hand, I may deny that Scripture is a self-interpreter, and yet that much of it is so plain as to need no interpreter, and therefore that it may be usefully circulated without any accompaniment. In like manner I may hold either the affirmative or the negative of the third proposition, with-

out expressing thereby any opinion as to the usefulness of Bible Societies. The fourth proposition is the only one which properly relates to this question. They who believe that men in general will derive no religious advantage from reading the Bible unless it be accompanied with the living teacher or with written comments, will of course be unfriendly to Bible Societies. They will regard them on their present plan as either useless, or worse, as dangerous. On the other hand, they who believe that men in general will derive some advantage from the reading of the simple text, although they may believe that this advantage would be greater if associated with other means of knowledge and grace, may very consistently support and advocate Bible Societies. Such persons will not consider them as the only proper method, or the best method of propagating Christianity; but as one of various methods which from certain circumstances, not to be controlled by them, they have been induced to employ.\*

But let us take up the several questions in order. Whatever bearing they may be thought to have on the main question, they are independently worthy of much consideration. E. E.

\* Some good men have objected to the principle of the Bible Society. *First*, that it implies that the particular mode of promoting the gospel adopted by that Society is the best. *Secondly*, that it condemns all other modes of promoting the same great purpose. *Thirdly*, that it disparages the light of Antiquity; the creeds of the church, and above all the Ministry and sacraments. And, *fourthly*, that it represents the mere Bible as sufficient for Salvation without the means of grace. Now let me ask, are not these premises erroneously assumed? Some Biblicals may hold such untenable positions. But are they held by all or by the greater part? You ask, if other modes of propagating religion are preferable, why do you favour this? Because there are many who will assist in this mode who would not in that mode which you deem better; and, secondly, if their liberality and exertions were not employed in this way, they probably would be in some way which might be exceptionable.

To the Editors of the Gospel Messenger.

#### BISHOP BOWEN'S PASTORAL LETTER.

I WOULD beg leave, through the medium of the Messenger, to call the attention of Episcopalians in this State to this excellent Letter of their Diocesan. It is a subject of grateful and pleasing reflection, that the peace which the church has hitherto enjoyed in this quarter precludes any peculiar occasion for warning or reproof. By this means, the Bishop has been enabled to direct his attention to those points which are of vital importance, and to offer such reflections as may be usefully carried home to the bosom of every member of his flock. Some instances of this I would now adduce, with the hope of leading your readers to peruse the work for themselves, if there are any among them who have not yet done so.

On the subject of *duly feeling the Religion we profess*, we meet with the following admirable remarks. "To the cultivation of a strong, practical, experimental feeling of their religion, I would persuade all to whom these pages are addressed, as a source of fortitude amidst the trials of their faith. Let them not be satisfied with learning by *contemplation* merely, the value of *whatsoever things are true*. Let them seek the felicity there is in the *practice of virtue*, on the principles of the Gospel, and according to its precepts. Let them cultivate the habit of communion with God by prayer, and study



to live by the rule of his law and will. Cherishing the love Christianity inspires of God and man, let them realize the happiness of doing good as its precepts enjoin it. Let them take deeply to heart, the obligation of serving God by devout oblations of prayer and praise, in his sanctuary and its ordinances. Trained to the worship of God by a venerable and holy form, where the words of the Spirit, by the mouth of Patriarchs, Prophets, Saints, and martyrs, are the vehicle of their adorations, let the pure fervour of evangelical sentiment which breathes in its offices, be permitted to burn on the altar of their hearts before the Lord. Let them embody with the feelings, with which, as sincere worshippers of God, through faith in Jesus Christ, they come into his presence, the words and phrases which the church has provided, so unexceptionably and so universally suited to the emotions with which the soul of man may approach in prayer the footstool of the Lord of grace, and see if any other language is necessary to express theirs. Of such various endeavours to be possessed of the effect of religion upon your hearts and lives, the result cannot, my brethren, be doubtful. You will realize all its value. Happiness, such as the world can *neither give nor take away*, will be your reward and you will see no cause to repine at the *good part* which you have chosen. You will bid the world and all the influences in it hostile to your faith, aloof. Having peace with yourselves and God, you will not be tempted to suspect the truth and soundness of principles and habits which are so happy in all their influence—which sustain you in an humble yet peaceful hope of acceptance with heaven, which diffuse only good to men, and prepare you to go down comforted, if not rejoicing, to the tomb.”

It is no uncommon thing to find those who differ from us in doctrine and discipline, laying claim to the authority of *great names* in their favour. Now, if this consideration is to be of any weight, the Bishop clearly shows that *to us* it is of no importance. “Names, incomparably more numerous in the records of Christian science and virtue, are associated with the interest of Christian doctrine as the church of which you are members teaches it. It embodies the sentiments of men, for nearly three centuries combined in venerable association, than whom Christendom has known none more laboriously and more deeply learned; none more devoutly faithful to every interest of christian faith, christian morals, and christian happiness; none more worthy to influence by the example of theirs, the religious sentiments and conduct of mankind.\* And if, in the christianity of our peculiar day, an excellence of human authority is asserted for opinions not embraced by our persuasion of religious truth, here a greater excellence of such authority may be asserted, with a confidence that needs no qualification.”

The objection of formality, which we sometimes hear urged against our Liturgy, is thus happily answered. “Formality in worship may be tedious, or even frivolous, and therefore uninteresting and unimpressive. It may, on the other hand, fail of the impression which all the public social homage to the Creator should carry with it, through *too little* of solemn form and ceremony. In the happy middle way it is presumed that we on this subject are. But if the

\* “I cannot but remember,” says Dr. Dwight, “and remember with emotions of gratitude and respect, the very great and beneficial exertions made by the English Church in the cause of Christianity; and made in many instances by the dignitaries of that church. Butler, Berkeley, Jewel, Beveridge, Bedell, and Wilson, were Bishops. Cranmer, Leighton, and Usher, were Archbishops. Cranmer, Latimer, and Ridley, were martyrs.” *Theology*.

formalism objected to us implies a mere body service, through its unvarying uniformity keeping down the soul and damping the fervour of its emotions, a mere service of attitudes and words in which the heart has no participation, it is an objection which your own feelings and experience best can answer. It is not easy to be conceived how our ritual can be coldly and indifferently used, where *the heart* has once prompted an approach to God, in prayer. Its language is uniformly grave and scriptural. The arrangement and composition of it are suited with a wonderful felicity to warm the feelings of the mind into the fervours of devotion—there is in it nothing by which the sensibility of religious taste can be offended—and there is variety enough for any purpose of relief and animation to the attention of the serious mind.”

The last extract which I shall give, is the animated exhortation which occurs towards the conclusion of the Letter. “In all religious communities, the lukewarm character may be permitted to obtain—and when it is, their glory must depart, and their name become deservedly *a by-word and a reproach*. Let us, then, on this point, look well to ourselves. Let us freely submit ourselves on it to our own investigation; and if the house of God and its sacred offices are too little and too coldly honoured, if our households are not hallowed by the piety of those who compose them, and the continual incense of domestic religion, if sobriety and purity, equity and humanity, are not permitted to prevail, and appear in our uniform life and conduct, if we are not individually *dead indeed unto sin, and alive unto God through Jesus Christ*, if our communion is not a fellowship of love, and our charities are permitted to languish, and the glory of the Lord for which we profess to institute them is postponed to every little consideration of personal ease and convenience—if in these or other respects we recognize deficiencies which may reasonably be our reproach, let us awaken to the neglected interest of God, and the welfare of our own immortality. Let us be more solicitous for the honour of our *name and calling of God in Christ*—let us *rise and shine with the glory of the Lord more conspicuously upon us*—and let occasion no more be given that it should be said of us—*where is their God?*” X.

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To the Editors of the Gospel Messenger.

I CRAVE room on your pages for the subjoined extract, chiefly with the view of alluring your readers to the article from which it is taken, in the Number of the Port Folio for July last, the object of which is to consider the Bible as a *literary* work. The whole will be read with interest by the lovers of true poetry, as well as of true piety. I take this occasion likewise to pay a just tribute to the sound judgment and good taste which leads the Editors of that work so frequently to enrich their pages with articles of a similar character, instead of the flippant foolery that inundates most of our modern popular Magazines. A. B.

#### ON THE BIBLE.

As the aspect of Christianity is more sublime, so is the poetry in which its history is recorded, of a loftier, (or, as the case may be, of a purer and gentler) character than that of any other religion. The moral precepts of the Koran are laid down simply, but the mood of Mahomet seems never to have



been divulged in the hour of his inspiration. The ancient sayings of the Greeks were neat, pithy, and sententious, and the Delphian oracles more than sufficiently mystic. But where, elsewhere, is to be found that extraordinary union of the grand and the beautiful, of the terrible, the simple, the argumentative, and the pathetic, which the Books of the Old and New Testament perpetually exhibit? In these strange and inspired writings, we may contemplate the perfections of almost every style, from the plain phraseology of the ancient patriarchs, to the sounding denunciations of the prophets—from the sublime story of creation to the frenzied lamentings of Jeremiah, and the cloudy revelations of the time to come.

The style of the Old Testament is essentially oriental. It has more of detail, and occasionally, more simplicity, indeed, than what is generally attributed to the Eastern writers, but, otherwise, it is ample, sonorous, picturesque, and awful; glittering with innumerable similes, and enlisting into its service every plant of the earth and wind of Heaven, the mountains and their offspring, the ocean and its brood, the leviathan, the mammoth, the fox, the wolf, and the lion, the cedar of Libanus and the pictured palm, the rose, the lily, the ruby, the beryl and the amethyst, the soaring eagle, and the home-returning dove; in a word, every thing which the wonderful prodigality of nature offered was accepted without hesitation, and used without stint for the purpose of enriching the marvelous history of man. There was nothing ascetic in the dispositions of the writers, and there is, consequently, no niggardliness or poverty in their verse. Every thing is full, even to redundancy, as is becoming a subject so replete with wonder. The facts have no appearance of having been pared down to suit the limit which the historian has imposed upon himself. A grand incident is not heightened to show where the author has thought proper to task his powers to the utmost. But all is as though certain events were related without any view to their individual insignificance or importance, but only so as that "the truth and the whole truth," might be set down without either exaggeration, or curtailment, for the use and benefit of after ages.\*\*\*\*

We are so accustomed to hear the words of the Bible read (often, indeed, slurred over in a careless or sleepy manner) that we are apt to pass by, or rate at nothing, the incomparable splendour of its diction. But of all books in all languages—

"The ancient Hebrew clad with mysteries,  
The learned Greek rich in fit epithets,  
Blest in the lovely marriage of pure words;  
The Chaldee wise; the Arabian physical;  
The Roman eloquent, and Tuscan grave,  
The braving Spanish, and the smooth-tongued French;"

it is the first in point of sublimity, and equal, perhaps, to any other for pictures of tenderness, for pastoral simplicity, and deep and passionate human interest. It is the history of a world, (of our *own* world)—its morning, its meridian, its many changes, and its dark decline. The countless multitudes of antiquity pass before our eyes, the heroes, and tyrants, and martyrs of old time, their enormous wealth, their glittering palaces, and mighty cities. We hear the tumult of their armies and the fame of their kings proclaimed, Assyrian and Persian, Babylonian, Egyptian, and Mede; and all is suddenly swept away; and another king or conqueror comes, and another army, more numerous than the last—and that, too, perishes before our eyes;—and another

after rises up, and then another! And all these men were *our fathers*, whose virtues and vices are recorded in blazing letters, and whose punishment or reward is made known to the uttermost regions of the earth, for the benefit and guidance of *us*, their sons. Were it but the ruin of a history, it would be venerable; were it a fiction only, it would be a grand one. But it is complete and true; it is full of general as well as individual interest; it is replete with simple and manly narration, with passionate appeals, and overwhelming eloquence. It is addressed to *ourselves*; it is connected with us and our well-doing; it gives a story of the past, and a lesson for the future. There is nothing in Homer which can mate with the soaring spirit of its poetry; there is nothing in Virgil which can equal the gentle pathos of its strains: Dante is less awful, and Ariosto less wild. Even Milton, who has topped the sublimity of all other writers, and Shakspeare, who has surpassed the united world in prodigality of imagery and variety of thought, must yield to the infinite grandeur and beauty which is impressed upon the prophetic oracles of the Hebrew writings, or scattered almost at random over its many stories.

From the Philadelphia Port Folio.

#### ON THE AMUSEMENTS OF CLERGYMEN AND CHRISTIANS IN GENERAL.\*

WE are not told whether or not this little work, which is ascribed to the celebrated writer of the *Origines Sacrae*, was ever before printed, a fact on which our own recollections do not bear, although there is an impression on our minds something like as if we had either heard or read of it; and we conceive there is reason to be rather dissatisfied with the account of the manner in which it was rescued from oblivion and brought to light. All that is said on this point is briefly and anonymously given in two sentences namely,

"When Dr. Josiah Frampton's library was sold in London (in the year 1729 or 1730) his divinity books were classed in seven lots; one of which was purchased by Dr. Edwards. The catalogue of this lot mentioned a parcel of MSS. Among these the Doctor found one in Dr. Frampton's own handwriting, of which the following is a copy:—"

Dr. Frampton, to whom, ostensibly, we are indebted for the origin and the preservation of the dialogues, had frequent opportunities, when curate of Wroxal, in Warwickshire, of meeting with Dr. Stillingfleet, then Dean of St. Paul's; and he was induced, by circumstances, to cultivate an acquaintance, which appears to have operated a beneficial change on his behaviour. By his own account, he had entered the ministry with little solicitude about the duties which he undertook to discharge. He was consequently, in various respects incorrect as to his conduct; and, though not a stranger to study, indulged rather freely in country diversions, trifling, if not dangerous amusements. But such as he was, the Dean entertained a regard for him, which he did not fail to express by means, and in a manner which genuine friendship only will ever hazard, and genuine worth alone ever tolerate. The occasion of the present admonitory and preceptive dialogues,† which were car-

\* Three Dialogues between a Dean and a Curate. By Edward Stillingfleet, Lord Bishop of Worcester. London, Sherwood & Co. 1820. Pp. 183. 12mo.

† These excellent dialogues might perhaps advantageously have been accompanied by an essay in the same form, on occupations to which Clergymen may consistently



ried on when Stillingfleet was confined by a fit of the gout, during one of his annual visits at the house of Sir Roger Burgoin, is thus narrated:

"We were sitting together, one day, after dinner; and the Dean laying up his feet on a cushion, and being tolerably free from pain, began to rally me a little on my attachment to country diversions—a subject he had often before casually introduced; and on which he knew I had a weak side. I had brought him two young partridges that day for his dinner; and he began by expressing his obligations to me for my attention to him; and then asked me some questions, which led me to give him an account of my day's exploits. I did not see his drift: and in the spirit of a sportsman, told him, that the late rainy season had made game very scarce—that the two covies, from which I had shot the brace I had brought to him, were the only birds I had seen the whole day, though I had been out from five in the morning till twelve at noon; and had walked upwards of fifteen miles.

"Well, said the Dean, with an affected gravity of countenance, I only wished to know the extent of my obligation to you; and I find your philanthropy has done more for me in giving me seven hours of your time to procure me a dinner, than I could have done (even were I able to walk as you are) for any man in Christendom.

"From being a little jocular, he became, by degrees, serious. I have often thought, said he, Mr. Frampton, (and I know your candour will excuse me) that the clergy have rather injured the respectability of their characters by mixing too much with the amusements of laymen. They not only get into a trifling way of spending their time; but by making themselves cheap, they diminish the weight of their instructions; and often give a sort of sanction by their presence to gaieties, which were better checked. It is a common speech in the mouths of licentious people, that they must be right, because they have the parson along with them. Indeed a clergyman cannot be too cautious with regard to his character. It is a matter of the greatest delicacy, and ea-

give their time, as means of support to themselves and families. It is certain that both on the other side of the Atlantic and on this, they often must supply the deficiency of income peculiarly professional, by making a profitable appropriation of some of it, to business, *not peculiarly professional*. Agricultural pursuits, and the instruction of youth, are in general not objectionable. It would be interesting and acceptable, to see this subject treated somewhat particularly. In the mean time, the following little anecdote founded in fact, may interest some of our readers. "In one of our American Dioceses, a worthy clergyman whom the necessities of a family had obliged to add to the provision made for them by his Parish, that, which other means, might, consistently, be made to produce, was at length drawn too far off from the things immediately incumbent on him in his calling, and became remarkable for his attention to sheep with a view to the wool market. Happening to visit a brother clergyman in another part of the diocese, and observing the grounds about his residence to seem good for pasturage, he asked him, whether he had any sheep. I have a considerable flock, was the reply. Do you make its fleece profitable? I have never done so, to any extent: they yield me but little. It being the yearning season, it was natural for the stranger to ask, whether his Brother's flock this year turned out well in that respect. Have you many lambs this year? A goodly number. I have not seen any about the grounds. I hope to have the pleasure of your company until the Lord's day—when if you will attend me to my Parish Church, I shall be gratified in showing them all to you at once. It was the amiable rebuke of a brother and gave no offence. *Editors.*

sily sullied. If he act contrary to it, he always has a consciousness about him, which makes him jealous of every eye: and when he becomes hardened, he is among the most contemptible of mankind. You will easily, however, understand that when I restrict the clergyman from joining too freely with the amusements of the laity, I am equally hurt with every appearance of haughtiness and moroseness. If the character of the clergyman is not marked with modesty and humility, it is bereft of its most distinguished graces.

"It is very probable, my dear Sir, said the Dean, that my rules may be stricter than you would wish to comply with. I have thought often on the subject lately, for the sake of a young clergyman, in whose well-doing I was much interested; but I had not all the success I hoped for.

"I assured the Dean, I should endeavour to be a more observant disciple. I did indeed spend a considerable part of my time in amusements of various kinds; but I was hopeful that my errors proceeded more from inattention (the apology he was pleased to furnish) than from any bad disposition.

"The good Dean was pleased to say, he believed me; and added some other friendly expressions, which, not being to our present purpose, I omit. He then asked me, what was my idea of an amusement; or how I should define it?"

After a little discussion, *clerical amusement* is defined so as to intend the "exercise of the body," and the "recreation of the mind," while it is also "suited to the genius of the profession;" and then amusements are divided into three kinds, namely, the "riotous and cruel," the "trifling and seducing," and the "innocent and instructive."

Among the first of these, Dr. Stillingfleet gives precedence to *hunting*, which, in defiance of fashion and his pupil's predilections, he affirms to be improper in a clergyman. The spirit of his remonstrance goes to the utter reprobation of this diversion, as a relic of barbarism, and the source of much cruelty and vice. We give part of his arguments.

"Surely, said I, Sir, there is a difference between the pleasure of a pursuit, and a pleasure which consists merely in the act of inflicting death?

"Why, yes, answered the Dean, there is a difference; but I know not on which side of it the advantage lies. If hunting be a more *genteel* species of butchery, it is certainly a more *cruel* one. The ox receives its death by an instant stroke; whereas the hare is first thrown into convulsions of terror for four or five hours together, and then seized in the midst of its agony, and torn piece-meal by a pack of ravenous blood-hounds. As to your last argument, that hunting rids the country of noxious animals, I apprehend you are mistaken in the fact. I rather think it tends to replenish the country with them. As one instance at least I can testify, that I offended a whole club of sporting neighbours in a manner that was hardly ever to be gotten over, by giving a man half a crown for killing a fox which had thinned my poultry-yard. And I dare say, there is not a hunting squire in the country, who would not at any time give up a dozen of his tenant's lambs, to save half the number of foxes' cubs. Nay, I have often known covers of considerable extent left purposely in fields, or perhaps planted merely to decoy foxes into a neighbourhood, by providing a proper shelter for them. But you have provoked me to say all this, by aiming to establish an alliance between hunting and rationality. I intended not to disturb the squire either in his riotous day, or his roaring night. I consider *his* malady as a surgeon does a mortification which has seized the



vitals—beyond all hope of recovery. What I mean is, only to admonish the clergyman not to follow his example.

“It is but just, however, to say, that examples to warn him might also be found in our own profession. I remember a clergyman in a neighbourhood where I once lived, who had two benefices; but he spent little time at either of them, because neither happened to be in a sporting country. The hunting season he always spent near a squire in the parish next to mine, whose disciplined pack was famous. With this gentleman, and his hounds, he lived on terms of the greatest intimacy. Indeed both the squire and his dogs looked up to him as their ablest leader. Though he was a miserable preacher, he was uncommonly musical in the field: and could cheer and animate his sonorous friends with an eloquence beyond the huntsman himself, whose associate he always was, and whose place, on any emergency, he could amply supply. He was much readier at finding a hare than a text of Scripture; and though he was scarce acquainted with the face of one of his parishioners, he knew exactly the character of every hound in the squire’s pack; and could run over their names with much more readiness than those of the twelve apostles. He had at length the misfortune to break his neck at the end of a fox-chase; but not till he had first broken the heart of a very amiable woman, who had unhappily connected herself with him.

“Such a clergyman, said I, is hardly to be paralleled in a century. But in an inferior degree, I fear, there are many of our brethren, who allow themselves great indulgence. I remember a hunting clergyman, who received a very proper rebuke from one of his brethren; and which I have reason to believe was of service to him as long as he lived. He had been lamenting his unfortunate lot, in being stationed in a country where there was no hunting. The other looking him full in the face, said with great gravity of countenance, and in a deliberate tone of voice, ‘At the great day of accounts the question will not be, *where* have you lived, but *how* have you lived?’ All this, however, is carrying amusement to excess. But suppose, Sir, when you are riding out, you happen to hear the hounds, is there any harm merely in taking a little exercise with them, if you do not join in the riot of the chase?

“I hate, said the Dean, to see a man do a thing by halves. Is it right, or is it wrong? If it be right, do it boldly. If it be wrong, turn your horse another way, and take your exercise in a contrary direction. Never go to the edge of a precipice. You can hardly help going a little farther than you intended. I remember hearing the story of a clergyman, who was not remarkable for neglecting, at least the outward part of his duty, but once unhappily forgot it, through his love for hunting. He was eagerly engaged in a fox chase, when the fox *took to earth*, as they call it; on which he cried out, ‘Gentlemen, I must leave you: this puts me in mind that I have a corpse to bury at four o’clock this evening; and I fear I shall be an hour too late.’—Besides, continued the Dean, you cannot well avoid, in this field of riot, at least if you are often seen in it, making an acquaintance with several, to whom, for your character’s sake, you would not wish to be known. But indeed, as I observed, to mix in any degree, in these scenes of cruelty and riotous exultation, is unbecoming the clerical profession. Farther still, (to close my argument with Scripture,) I should wish you to consider, that as many good people, as well as I, disapprove a clergyman’s mixing in these riotous amusements, so of course it will give offence to all these good people. No man, therefore, who has the honour of his profession at heart, would give offence, where the matter in ques-

tion is of so little consequence as a mere amusement. Let him consider how strict St. Paul was in matters of this kind. St. Paul's example is certainly not very fashionable; but with a clergyman, I should hope it might have some weight. He gives us many hints which come home to the point we are now discussing. Hunting was out of the question. He would not certainly have permitted Timothy or Titus to hunt, if they had been so disposed. But he forbids us to give offence in matters that are of much more concern than mere amusement. *If meat, say he, make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

"I told the good Dean he had silenced me. I was afraid my love for the diversion had been founded rather on inclination than argument. But nobody again, I hoped, should ever *take offence* at my following a pack of hounds."

(To be continued.)

From the Evangelical Magazine.

#### CONVERSION OF M. DE LA HARPE—A FRENCH INFIDEL PHILOSOPHER.

THE circumstances attendant on conversion are extremely various. In those who have happily been favoured with the unspeakable advantage of religious education, they are seldom very sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place since the external manifestations of it are but little distinguishable from the habits of previous life and manners. Internal evidence may be perfectly satisfactory after this change, and may gather strength by time and experience, yet may be so indecisive at the moment, as hardly to admit of direct inferences or deductions. Regeneration is most evident in those who have spent their early life in opposition to all religion. In proportion to the vehemence of their opposition, to the opportunities they have had of displaying their enmity, and to the number of persons who may have been injured, perhaps ruined, by the public propagation of their erroneous principles and iniquitous practices; is the attention which is attracted by a moral revolution in their sentiments and conduct.

It is well known that Voltaire, for instance, had done all that was possible for wit, and sneer, and malevolent misrepresentation to do, towards the entire eradication of Christianity; nothing less would content him. It was the joy of his heart, the business of his life, the study of his whole mind, to defame the Sacred Scriptures, the gospels especially. What was the state of mind of the *dying* Voltaire, his disciples have diligently concealed from the public. But if he had been so changed some years before his death, as to vindicate that faith which he formerly vilified, what a striking instance of all vanquishing grace would he have been!

The Divine Sovereignty did not see fit to manifest itself in that particular instance. Nevertheless, a chief disciple of that atheist, no less bitter than his master against the truth—no less hardened in his guilt—no less sarcastic in his manner—no less determined as an enemy to Christ and his cross, and as a worshipper of the goddess Reason, almighty Reason! lately stood forth as "a brand plucked from the burning," and after having proclaimed the gospel to numerous auditories, has died a penitent and a believer.

Such of your readers as have paid attention to French literature, know that



there was a society of eminent men of letters, who held regular meetings, in order to canvass the mode of directing their attacks against Christianity. Diderot was the patriarch of these atheists. D'Alembert, Euclos, Condorcet, and many others, were members of this society. But none was more conspicuous than M. de la Harpe. He was the favourite of Voltaire, repeatedly visited him, and resided with him at Ferney; acted on his theatre; dedicated his first play to him; and, in return, Voltaire revised his productions—recommended him to official patronage—secured a party in his favour—and, in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French revolution to his utmost. The ever shifting governors of France, during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and *litterati*. By one of these temporary presidencies M. de la Harpe, was arrested and shut up in the Luxembourg. The greater number of those with whom he had been particularly connected, had already suffered on the scaffold, and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind; and though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation, M. de la Harpe had the happiness of finding a fellow-prisoner, whose piety afforded him the means of consolation, and by him it was recommended to employ himself in studying the Psalms of David which M. de la Harpe had never looked into, but as containing some poetical beauties; and even of these he did not retain the least remembrance. His new friend, however, fearing least he might alarm the philosopher by such a proposition, urged this employment, rather as the means of amusing his anxious mind; and, therefore, requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so conformable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character; and, as he proceeded, this opinion was proportionally heightened. The perusal of other pious works strengthened the growing disposition; and he, at length discovered the real source of those consolations, and that help to which the wretched never apply in vain. This commentary which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminary discourse of the translation of the Psalter, the first word in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe afford an additional proof of it. "I was in prison," says he, "all alone in a small chamber, and in a state of profound sorrow; but many days did not pass before I found that the study of the Psalms and the Gospels had produced a strong, though gradual effect in my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by discovering the abyss—an abyss of forty years of errors. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On the one hand, my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death, which I daily expected, and as it was then inflicted. The priest no longer appeared on the scaffold to console

the dying victim: he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me: and addressing myself in a smothered voice, to the God whom I had scarcely known, what ought I to do? said I,—what will be my lot? Upon the table lay Thomas a Kempis. I had been already assured of the excellency of his work, of the comfort I should derive from it, and of the power it possessed to sooth my desponding thoughts. I therefore opened the book, as accident directed, and my eyes fell at once upon these words: ‘Behold I am here, my son; I come to you because you have called upon me.’ I read no more. The instantaneous impression which I experienced is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth, and bathed in tears; while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved; but, at the very same moment, as if it were ready to split. Indeed I remember very little of this situation, but that I wept long, and that beyond all comparison: my heart never experienced such violent and delicious emotions, and that these words, ‘Behold I am here, my son,’ did not cease to resound, as it were, through my soul and to arouse all the faculties of it.”

When M. de la Harpe was liberated from prison his sole occupation was to support the cause which he had so fervently embraced. His *Lecons de Literature*, had long been expected. The author, however, resolved to make this work subservient to the interests of religion and social principles: a work which originally had no other object than to teach the rudiments of literature and taste. Great as the difficulties were which opposed themselves to such a design, M. de la Harpe was determined to pursue it; and in spite of the various obstacles he encountered, and the persecutions he suffered, he finally succeeded in the execution of it.

M. de la Harpe considered it as a duty to proclaim in public those truths which he had formerly been so unfortunate as to oppose; and it was with this view that he resumed the chair of the Lyceum. The effect produced by him at the first sitting, will never be forgotten. The orator, in a speech full of energy and pathos, gave a picture of the national manners, pointed out their causes, and inspired the crowded audience with those sentiments of indignation and regret which he himself felt.

The noble and pathetic delivery of M. de la Harpe, gave great weight to the principles which he maintained; and it was remarked with truth, that his eloquence became more perfect when it was altogether consecrated to the support of such a cause. It was to be expected that his zeal would attract, as in effect it afterwards did, the spirit of persecution; and he was twice proscribed. An order was issued to get possession of him alive or dead; but he continued to pursue his labours with undisturbed tranquillity. His “*Defence of Religion*” then occupied his mind. Without consulting the authors who had treated of the same subject, he confined himself to the meditation of the sacred writings, and drew from that only source the arguments which he opposed to the philosophers. He possessed an advantage unknown to his predecessors. Connected, as he had long been, with infidel writers, he was well acquainted with the strong and the weak parts of their doctrine; and, to use his own expression, he had passed almost the whole of his life in the *camp of the enemy*.

All the activity of his mind was exerted in the sacred cause to which he had devoted himself; nor did the continual dangers to which he was exposed



interrupt the tranquillity of his mind. He has often said that this period of proscription was the happiest of his life. His intimate friends had frequently seen him, when he thought himself unobserved by them, prostrate on the earth as it were, before God, and displaying signs of the most lively and sincere repentance. His health, however, was materially affected by his confinement; and, after his return to public notice, he gradually sunk under a complication of disorders. He preserved his presence of mind to the last; and when his enfeebled eyes could not bear the light from amidst the curtains which were drawn around him, from the gloom of this anticipated tomb, he continued to converse with his friends on the comforts he experienced from religion, on the errors of his life, and on the mercy of his God. He died Feb. 11, 1803, aged 64.

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## POETRY.

### ON THE NEW YEAR.

ANOTHER year has flown away,  
 With goodness and with mercy crown'd;  
 Kindness has mark'd each various day—  
 I still am with the living found!  
 Great God! accept my thanks sincere,  
 That I am spared another year.

The lapse of years should make me wise,  
 To cease from every evil way;  
 The charms of holiness to prize,  
 And constantly to watch and pray;  
 For well I know my end is near,  
 Though I am spared another year.

To THEE, O God, my eyes I turn,  
 For THOU alone hast power and grace;  
 Thy wisdom's lessons may I learn,  
 And seek, with all my soul, thy face:  
 Thus prove my gratitude sincere,  
 That I am spared another year.

O let me not in folly spend,  
 Th' uncertain remnant of my days;  
 But ever keep in view the end,  
 And act in all things to thy praise:  
 Thus shall I happy be while here,  
 And spend with THEE an endless year.

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### THE OCEAN.

BY BERNARD BARTON, ESQ.

BEAUTIFUL, sublime, and glorious,  
 Mild, majestic, foaming, free,  
 Over time itself victorious,  
 Image of eternity.

Epithet-exhausting ocean,  
 'Twere as easy to control,  
 In the storm, thy billowy motion,  
 As thy wonders to unroll.

Sun, and moon, and stars shine o'er thee,  
 See thy surface ebb and flow;  
 Yet attempt not to explore thee,  
 In thy soundless depths below.

Whether morning's splendours steep thee  
 With the rainbow's glowing grace,  
 Tempests rouse, or navies sweep thee,  
 'Tis but for a moment's space.

Earth—her valleys and her mountains  
 Mortal man's behests obey;  
 Thy unfathomable fountains  
 Scoff his search and scorn his sway.

Such art thou, stupendous ocean!  
 But, if overwhelm'd by thee,  
 Can we think without emotion  
 What must thy CREATOR be?

#### LAYS OF THE EARLY MARTYRS.

*From the Cambridge Quarterly Review.*

#### THE WIFE'S ADIEU.

I SOAR to the realms of the bright and the blest,  
 Where the mourners are solaced, the weary at rest;  
 I rise to my glories, while thou must remain  
 In this dark vale of tears, to dejection and pain.

And hence, though my heart throbs exultant to die,  
 And visions of glory expand to my eye,  
 The bosom that struggles and pants to be free,  
 Still beats with regret and affection for thee.

I fear not another, more fond and more fair,  
 When I am forgotten, thy fortunes should share;  
 Oh! find but a bosom devoted as mine,  
 And my heart's latest blessing for ever be thine.

I fear—lest the stroke that now rends us apart,  
 From the faith of the Christian should sever thy heart,  
 Lest seeking in anguish, relief from despair,  
 The vain world should lure thee to look for it there.

But oh! should it tempt thee awhile to resign  
 A treasure so precious, a hope so divine;  
 Should the light of his glory be hidden from thee  
 In the hour of darkness, oh! think upon me.

Remember the hope that enlivens me now,  
 Though the dews of the damp grave are cold on my brow;  
 The faith that has nerved me with transport to see,  
 The hour of my doom, though it bears me from thee.



### Miscellaneous Intelligence.

*Protestant Bishop in France.*—The subjoined extracts afford us the pleasing intelligence of the Consecration of a Protestant Bishop for France, and of the favourable circumstances under which he commenced his Episcopal functions. Bishop Low's letter to the Bishop of a northern Diocese, has been politely communicated by a clerical friend, for publication.

"I avail myself of this opportunity, to make you acquainted with a matter, which I am sure you will hear with great joy and gratitude to the Divine Head of our pure and Apostolic Church. It is contained in a letter I have lately received from the Right Rev. Dr. Low, Bishop of Ross and Argyle, in Scotland. I shall copy the part of the letter verbatim, and you may send it to the *Gospel Messenger*, if you think proper.

'Since the general peace of 1815, it is supposed, not fewer than fifty thousand British subjects have emigrated, and become in a manner residents in different parts of the continent of Europe, and several Clergymen of the Church of England followed their countrymen, and collected congregations in France and elsewhere; by which means, our protestant brethren were preserved from the dangers of Popery on the one hand, and infidelity on the other. In those congregations, indeed, the pure word of God was read and preached, and the sacraments duly administered; but still the Clergy were in want of a *Head* to superintend them and to constitute a Church, and the children were deprived of the sacred rite of Confirmation. To remedy or to supply these essential defects, Dr. Luscombe, an English Clergyman, who had been long resident in France, and who is independent in his circumstances, of respectable learning, sound principles and genuine piety, came over to England, about the end of last summer, but finding it impossible to obtain consecration from the English Bishops, he was directed by some English Dignitaries to our Church, and accordingly, after a good deal of correspondence, he was solemnly consecrated Bishop at Stirling, on the 20th day of March, 1825, by our Primus Bishop Gleig, Bishop Standford of Edinburg, and myself. Thus has our little but venerable Church had the honour to send the first Protestant Bishop to the Great Continent of America, and, with the exception of, perhaps, Sweden only, the first to the Continent of Europe.

'Since Bishop Luscombe went to France in May last, I have heard repeatedly from him, and I cannot resist the pleasure of sending you an extract from his last letter to me, dated Paris, the 4th of July: "On the 23d of June, I administered confirmation to one hundred and twenty young persons in Paris, on which occasion I was attended by eight clergymen, and the two Presidents of the French Protestant Consistories, in their robes. One Clergyman read Prayers, and the Chaplain of the Embassy preached a sermon on the occasion, and a third Clergyman read the *Preface*; so that as many ministers as possible were united in the service. After Confirmation, I addressed the Clergy and the young people confirmed; and I have great pleasure in assuring you, that the whole ceremony was conducted in an orderly and solemn manner. There was a very large congregation both English and French, all of whom were very attentive, and seemed much pleased and affected by the service. I have lately been visited by a French Pastor of a Protestant congregation, who was ordained Deacon and Priest by a late Bishop of London, after having been educated in England; who assured me, that his chief object

in coming to me was to acknowledge me as his Bishop. He has introduced our Liturgy and Services into his Church, at Meaux; and he is employed in correcting the French translation, and dividing and adapting the whole Book of Common Prayer for publication and the use of French Protestants. One of the Pastors of the Lutheran Church in Paris is desirous of following his example. With the blessing of God, I look forward to great and increasing good."

*Theological Seminary.*—A letter from New-York informs us, that "the buildings of the Theological Seminary are going on, and hopes are entertained, that by the next meeting of the Trustees, they will be in such a state of forwardness as to give general satisfaction."

*Toleration.*—The government of Buenos Ayres have passed an act, granting a free toleration of religion to every person in the Province, citizens and strangers. The act runs thus: "*The right which man has, to worship God according to his conscience.*"

*Roman Catholic Church.*—It is stated, says the National Gazette, that the sum of \$24,000 was sent to the United States by the Pope, during the last year, for the purpose of supporting the Clergy of the Catholic Communion.

*Schools in India.*—The Society, in England, for Promoting Christian Knowledge, having found that the Schools which they had established for the native children in India, have answered their warmest expectations, have resolved to perpetuate the system, and voted £5000 in addition to an anonymous benefaction of £1000, and another of £200, to be the foundation of a separate fund for the maintenance of such Schools.

*Religious Instruction of the West India Slaves.*—At the anniversary of the Bath and Wells Episcopal Society, in England, the Archdeacon of Bath pointed out in an animated speech the religious claims of the Negro and the Hindu, the follower of Muhammed and the worshipper of Brahma, to Christians. He was followed by R. B. Cooper, Esq. member of Parliament, whose speech related principally to the benefits to be derived by the West India Slaves, from the diffusion of Christianity among them. He felt convinced, that in supporting an association for the propagation of the Gospel in foreign parts on the sound principles of the Church of England, he was promoting the best interests, and diffusing the genuine spirit of the Christian religion. "When we looked to the West Indies, the appointment of Bishops to Jamaica and Barbados was a circumstance of the greatest possible interest. They were not sent merely for the religious instruction of the colonists, the planters, and their agents, but for the gradual conversion and tuition of the whole slave population. It has been found in various instances, that when the Negroes had sincerely embraced the Christian faith, either from the members of our own Church, or from prudent Missionaries of other persuasions, they had become comparatively quiet, orderly and content."



## OBITUARY.

DIED in this City, on the 2d December, 1825, ISAAC BALL, Esq. late a Vestryman of St. John's, Berkley, aged 40 years.

Educated in the faith of the Gospel, he continued in the "old path where is the good way" to the end of his days. His ample patrimony was derived from those\* who were distinguished for their kindness to the Clergy, and their liberality in supporting the institutions of our Church; and he evidently was animated by a like spirit, and had a satisfaction in imitating such worthy examples. He was also a patron of our "General Theological Seminary," and, indeed, of several associations designed to advance christianity at home and abroad. He was perfectly free from the ostentation of wealth, and no man could have exhibited in prosperity a more becoming moderation. The afflictive dispensations of Providence he sustained with the humility and resignation of a christian. He was for many years a pious Communicant of St. John's, Berkley, and St. Philip's, Charleston, and he died as he had lived, conscious, that, "if we say we have no sin we deceive ourselves," and resting his final hopes on that name whereby alone we can be saved.

\* The valuable Parsonage house and grounds in St. John's Parish, Berkley, and perhaps no similar establishment in any part of our country is more convenient and complete in every respect, was a donation from Elias Ball, Esq. the Uncle of the deceased.

The following testimony of respect to the memory of his Father, John Ball, Esq. is taken from the eighth Report of the Board of Trustees to the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

"The Board have likewise to state, that another member of their Body, has recently been called to his great account; one, whose name is co-eval with the Society, and who was one of its first Trustees. His amiable and virtuous life; his piety and zeal in his christian calling; his universal benevolence, and his warm attachment to the interests of the Society, make the Board deeply sensible of the loss they have sustained by the death of Mr. John Ball."

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DIED, on the 29th ult. in the 76th year of her age, Mrs. REBECCA JAMIESON, a venerable and respectable member of the Episcopal Church. When in the spring of youth, or in the summer of life, the Christian, whom we admired and loved, is summoned to an early grave, we have occasion to lament the dispensation that deprives us of an interesting and profitable example, and we are allowed to mourn that a bright and shining light is gone out, in Zion; but, when, as in the subject of our present notice, an aged, pious, faithful, and resigned Pilgrim descends blessed, in all the calm of the soul, to "the rest of her fathers," we ought not to weep: True, the circle in which she moved, her relatives and friends, and several to whom she freely dispensed many of the charities and blessings of life, can no longer enjoy the comforts of her bounty, nor profit by her salutary admonitions; but, they can reflect on the virtues that adorned her character as a Christian Parent, mistress and friend, and will fondly cherish the remembrance of her worth, in grateful recollection.

*"Thus, at the shut of even, the weary bird  
Leaves the wide air, and in some lonely break  
Cov'rs down, and dozes till the dawn of day;  
Then claps his well fledg'd wings, and bears away."*

J.

## CHARACTER OF COM. MACDONOUGH

THE gallant Commodore MACDONOUGH died of pulmonary Consumption, on the 24th Nov. 1825, on his passage from Gibraltar to New-York, in the 42d year of his age.

For the following facts comprising the leading incidents in his life we are indebted principally to an article which appeared some years ago in the Delaware Gazette.

Commodore Thomas Macdonough was born at the Trap in Newcastle county, Delaware, in December, 1783. His father Dr. Thomas Macdonough, was a practising physician in that place, at the commencement of the revolutionary war. Inspired by the same ardour which animated so many at that eventful period, he took up arms in his country's cause, and served as an officer during the whole of the war. At his death in 1793, he left four sons, of whom the subject of the present article was the second. His elder brother, James, entered as a Midshipman, on board the *Constellation*, commanded by captain Truxton, and in action with the *Insurgent*, he lost a leg. On his return to his native state, Thomas, who was then employed in a store in Middletown, caught from his brother the soldier's flame, and abandoning his peaceful pursuits, entered as a midshipman in the Navy. He was at this time seventeen years of age. Soon after entering the service he was engaged in the destruction of the Philadelphia frigate, and the subsequent capture of a Tripolitan gun boat by the side of the gallant Decatur, and distinguished himself so much that he was promoted to the rank of a Lieutenant. The promises which his incipient career gave of superior nautical skill and bravery, were not disappointed by his future life. The battle on lake Champlain on the 11th of September, 1814, will not soon be forgotten. The enemy were decidedly superior in men and metal; but Macdonough went into action, relying on the God of battles, and came off victorious. On the morning of the victory he prayed with his men, and as he saw the hostile fleet approaching, he remarked, "they are superior to us in force, but by the blessing of God we can beat them." During the battle he was frequently obliged to work his own guns, and three times he was driven across the deck by the splinters, &c. which flew around him. When asked how he escaped amid such carnage? he replied, pointing to Heaven, "there is a power above which determines the fate of men." This leads us to contemplate the brightest trait in his character. Too often is an habitual respect for the Christian religion and attention to its outward forms, mistaken for Christianity, and pressed into service to adorn the character of a soldier—not such are the claims of Macdonough to the character of a christian. His religion appeared to be of that vital nature which reaches the heart, tempers and affections, and influences the actions. In a letter to a relative in his native state, written in June 1814, he expatiates upon the happiness which he derives from his reliance on the merits, and atonement of Christ, and earnestly exhorts the friends of his youth to a religious life as the only one which leads to happiness, and which good sense points out to those convinced of the reality of another world. To his brother's widow, who had been left in narrow circumstances, he tendered liberal pecuniary aid, declaring that his religion made him the widow's friend.

The hero and the Christian, has now passed from the stage of action; but his memory will long be gratefully cherished. In the most trying and appalling moments, he was cool and unshaken. In his manners and deportment, he was peculiarly modest and unassuming; in the discharge of social and domestic duties, strict and conscientious; and in his faith in the Christian religion firm and unwavering. He has left four sons and a daughter to lament his loss. *N. Y. Observer.*



**EPISCOPAL ACTS.****ORDINATIONS.**

*By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.* On Friday, Dec. 23, 1825, in St. Philip's Church, Charleston, the Rev. Edward Phillips, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.* On Wednesday, Nov. 23, 1825, in Christ Church, Alexandria, D. C. Mr. J. T. Brooke, and Mr. J. T. Wheat, were admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.* On Friday, December 23, 1825, in St. Stephen's Church, Philadelphia, Mr. John Davis, late of the Diocese of North-Carolina, and the Rev. James Ward, a coloured man, late of the Presbyterian Church; were admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.* On Sunday, November 20, 1825, at Meriden, the Rev. J. Ives, was admitted to the Holy Order of Priests.

**CALENDAR FOR JAN. 1826.**

1. The Circumcision of Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
8. The first Sunday after the Epiphany.
15. The second Sunday after the Epiphany.
22. Septuagesima Sunday.
25. Conversion of St. Paul; and meeting of the Annual Convention of South-Carolina.
29. Sexagesima Sunday.

**LITERARY INTELLIGENCE.****NEW PUBLICATIONS.**

Proposed—L. Blake, and S. H. Parker, propose to publish by subscription, and for subscribers only, Translations of the Ancient Classics, in 8vo. price \$1.50 per volume.

In the press—By Starr & Niles, Middletown, Con. a new edition of the Rev. A. Fowler's Exposition of the Book of Common Prayer. The work is recommended by Bishop Bowen of South-Carolina, and by Bishop Brownell, of

Connecticut; and by several of the Clergy of each of these Dioceses.

The Works of the Rev. Rich. Cecil; with a Memoir of his Life, by Josiah Pratt. 3 vols. 12mo. Boston.

A Treatise on Christian Doctrine. By J. Milton. Translated from the original, by C. R. Sumner. 2 vols. 8vo. Boston.

**THEOLOGICAL.**

A Sermon, delivered at the Ordination of the Rev. Hosea Hildreth, A. M. to the Pastoral care of the First Church in Gloucester, August 3, 1825. By Abiel Holmes, D. D. Pastor of the First Church in Cambridge. 8vo. pp. 30. Cambridge. Hilliard & Metcalf.

A Discourse delivered in the Middle Dutch Church in Cedar-street, on Sunday evening, June 12, 1825, on occasion of the death of Mrs. Mary Laidlie. By Richard V. Dey, A. M. Pastor of the Congregational Church, Greenfield Hill, Con. New-York. Wilder & Campbell.

A Sermon delivered at Winthrop, April 7, 1825, the Annual Fast in Maine. By David Thurston, Pastor of a Church in Winthrop, Me. Augusta.

Remarks on the Distinguishing Doctrine of Universalism, which teaches that there is no Hell, and no punishment for the Wicked after Death. By Adam Empie, A. M. Rector of St. James' Church, Wilmington, N. C. 75 cents.

An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D. Charleston. W. Riley. 75 cents.

The Doctrines of Friends, or Principles of the Christian Religion, as held by the Society of Friends, commonly called Quakers. By Elisha Bates. Baltimore.

Remarks on a Late Article in the Wesleyan Journal. By a Member of the Unitarian Tract Society. Charleston. C. C. Sebring.

Fourth Annual Report of the Charleston Bethel Union, read at the anniversary meeting of the Society, on Monday evening, December 12, 1825. Thomas Napier, Esq. President, in the Chair. Charleston. C. C. Sebring.

A Discourse delivered at Princeton, August 23, 1825, before the Princeton Female Society for the Education of Female Children in India. By Ashbel Green, D. D. Philadelphia. A. Finley. Prayer and Sermon, by John Potts, Pastor of the Methodist Episcopal Church, Trenton, N. J. July 10, 1825. Taken

- in short hand, by M. T. E. Gould, Stenographer. 8vo. pp. 22. Philad.
- Observations on the Religious Peculiarities of the Society of Friends. By Joseph John Gurney. Philad.
- The Week; or The Practical Duties of the Fourth Commandment. Exhibited in a series of Tracts, entitled, The last day of the Week, The first day of the Week, and The Week completed. 18mo. pp. 275. New-York. W. B. Gilley.
- Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge, Professor of Oriental and Biblical Literature, in the Theological Seminary, at Princeton, N. J. This number, which completes the first volume, contains: I. Remarks on the Propriety of a new Translation of the Scriptures into English, concluded. II. Laurence's Critical Remarks on the Unitarian Version of the New Testament.
- A Pastoral Letter to the Members of the Protestant Episcopal Church in South-Carolina. By Nathaniel Bowen, D. D. Bishop of said Church. 8vo. pp. 32. Charleston, S. C. A. E. Miller.
- A Vindication of the Argument, a Priori, in Proof of the Being and Attributes of God, from the objections of Dr. Waterland. By the Rev. Frederick Beasley, D. D. Provost of the University of Pennsylvania. Phil. Price 37½ cents.
- A Lecture Introductory to the Course of Hebrew Instruction in the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered in Christ Church, New-York, on the Evening of November 14, 1825. By Clement C. Moore, A. M. Professor of Oriental and Greek Literature. 8vo. pp. 38. New-York. T. & J. Swords.
- The United States of America compared with some European Countries, particularly England; in a Discourse deliv-

ered in Trinity Church, and in St. Paul's and St. John's Chapels, in the city of New-York, October, 1825. By John Henry Hobart, D. D. Rector of the said Church and Chapels, Bishop of the Protestant Episcopal Church in the State of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. Pp. 48. 8vo. New-York. T. & J. Swords, 1825.

## MISCELLANEOUS.

- An Oration, delivered before Harmony Lodge No. 22, Beaufort, S. C. on St. John the Evangelist's day. By Brother John A. Stuart. Published by request of the Lodge. December 27th, 1825. 8vo. Charleston. C. C. Sebring.
- Original Communications made to the Agricultural Society of South-Carolina; and Extracts from Select Authors on Agriculture. Published by order of the Society. 8vo. Charleston. A. E. Miller. \$1.25.
- A Plan of a Seminary for the Education of Instructors of Youth. By Thomas H. Gallaudet, Principal of the American Asylum of the Deaf and Dumb.
- A Narrative of Labours in South Wales, performed partly in company with the Rev. John Wesley, in the years 1767 & 8; containing an account of the religious state of that country, with notices of its ancient castles and curiosities. The whole illustrative of the early History of Methodism. To which is added, a covenant with God, entered into at Pembroke, on the 3d Sept. 1768. By the late Rev. Joseph Pilmore, D. D. Rector of St. Paul's Church, Philadelphia. Found among his papers after his decease. Phil. William Staveland. Price 50 cents.

## TO CORRESPONDENTS.

A Memoir of the Rev. C. B. Snowden; and A Parish Minister No. 14, are received.